



# THE LAW, OUT LAVVED

OR,

The Charter of the Gospell shewing the priviledge and pre-  
rogative of the Saints by vertue of the Covenant.

Wherein these four points of doctrine are properly observed,  
Plainely proved, both by Scripture, and reason: and  
pitibly applied. VIZ:

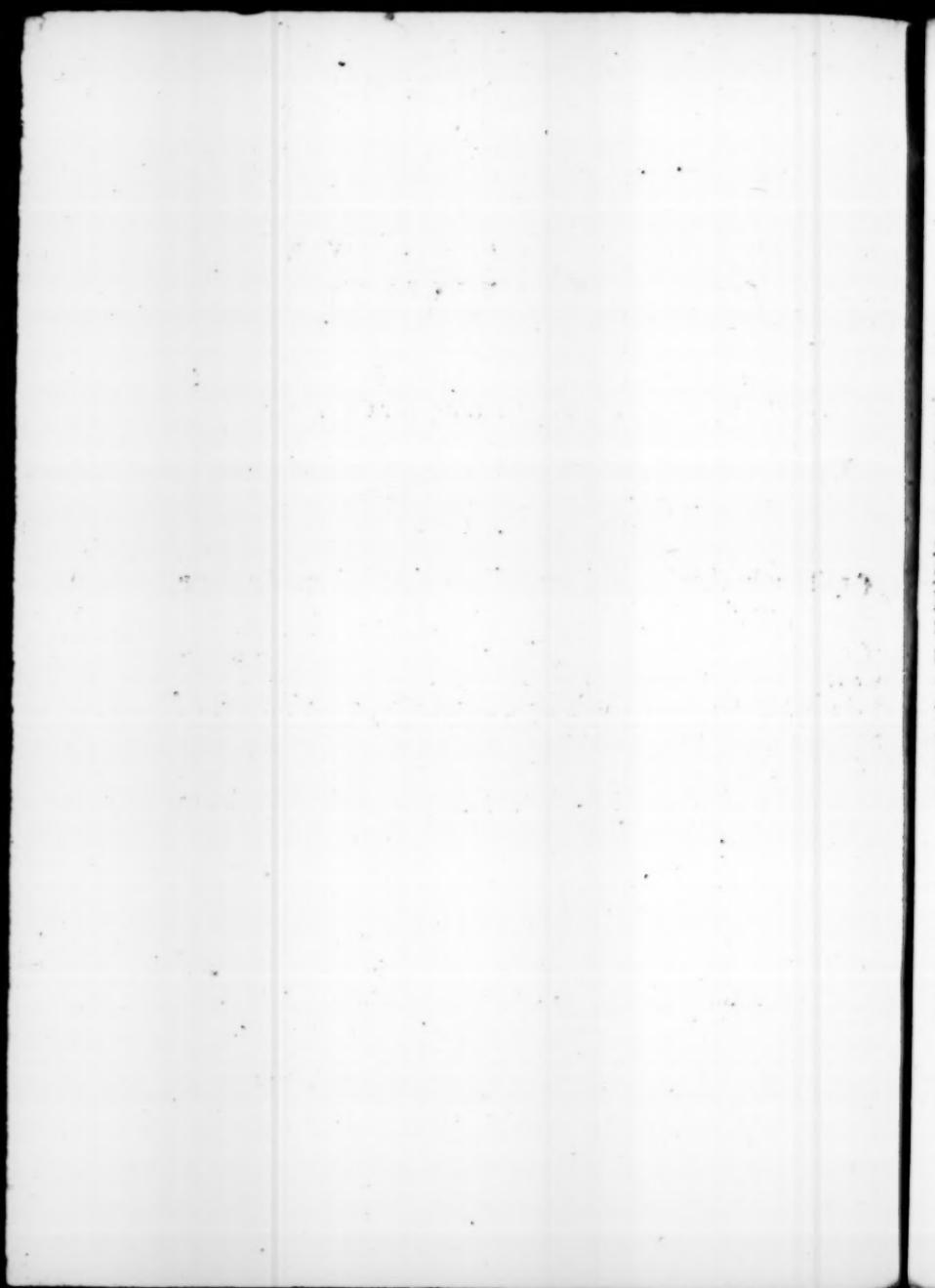
- 1 That he that is in the state of grace lyeth in no knowne sinne, no sinne hath dominion over him.
- 2 That sinne though it doth not raigne in the Saints, yet it doth remaine and dwell in them.
- 3 That the way to overcome sinne, is to get assurance of the Love, and grace, and favour of God, whereby it is forgiven them.
- 4 That whosoever is under the Law, sinne hath dominion over him.

By that late faithfull and worthy Minister of Iesus  
Christ. JOHN PRESTON.

Doctor in divinity, Chaplaine in ordinary to his Majestie, Master of Emmanuel Colledge in Cambridge, and sometimes preacher of Lincolnes Inne.

*Let not sinne therefore raigne in your mortall bodies, but you  
should obey the lusts thereof, Rom. 6. 12.*

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*Romans. 6. 14.*

For sinne shall not have dominion over you, for you are not under the law, but under grace.

**H**ese words are brought in thus, the Apostle exhorts them not to sinne, but to give their members as instruments unto righteousness, and to move them to this, he tells them that sin was not their Lord now as it was heretofore, and that it shall have no more dominion over them, and therefore he bids them strive against it: and then he adds a reason of this, because they were not under the law, but under grace, now Christ hath changed their hearts: for while a man is under the Law, sinne hath dominion over him, it tells him what to doe, but gives him no power to doe it, but you have the grace of sanctification to change your hearts, and enable you to every good word and worke, so that you delight in the Law, after the inner man, albeit you see another law in your members roaring against the Law in your minde, and bringing you into captivity to the law of sin, which is your members, as it is said, in the 7. chapter, and the 23. verse.

Whence wee may learne?

That hee that is in the state of grace, lyeth in no knowne sinne, no sinne hath dominion over him. Dof.

Now sinne is said to have no Dominion over a man, three manner of wayes, viz. in regard

**Q** It hath no right to rule over him, it is no more our Lord, but is a servant that hath no dominion, but is said to offer violence to us, as if the King of Spaine should rule over us, he hath no dominion over us.

Secondly, In regard its not obeyed, for there it hath dominion, as a Prince may have right to a kingdome, yet he be not obeyed, he hath no dominion.

Thirdly in regard though it strive against us, yet it never gets the victory, for though it assault us, yet if it get not the victory it hath no

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dominion over us, this is proved by their similitudes which must bee explained. viz.

First it was our Master and we its servants, but now we have changed our Masters, and are become the servants of righteousness.

*Verse 13.* Secondly it is said that we were married to sinne, and it had dominion and command over us, as the husband over the wife, but now it is dead, and there is a divorce betweene us, and now wee are married to Christ and hee commands us, and wee obey.

*Verse 6.* Thirdly it is said we were dead to sinne and alive to God, and therefore we cannot live in sinne, for command a dead body to goe about a busynesse, and hee cannot, because hee is dead.

*Verse.* Now the reasons of the point bee these. the *Quest.* is taken from Christ, all wee are ingrafted into Christ, and into his death, and into the similituds of his resurrection, verse.5. that we are grafted as a graft into Christ and all the old sappes taken away and we have new sap, and bring soorth new fruite, and have no other, because we grow in another tree, and wee live to God, yet wee may commit sinne though we allow not our selves in it, for they that are in Christ have crucified the flesh, with the affections and lusts thereof, if therefore there be any lust in him he is not Christ. Againe if any man bee in Christ he is new creature: and therefore he doth not wallow in hisould sinnes, so saith God I will give you a new heart, and all things are become new, and old things are done away, therefore wee cannot lye in any knowne sinne.

Againe whosoever is in Christ hath receaved of his fullnes grace for grace, in him we are able to doe all things, and therefore if we cannot strive against old sinnes, wee are not in Christ, and therefore wee must strive to bee compleat.

*Verse.* Secondly because we have the Spirit of God ruling in us, and therefore we walke after the Spirit, and not after the flesh, now if wee lye in any knowne sinne, we have not the Spirit, and therefore are not in the state of grace, if any man have not the Spirit of grace, he is not the Sonne of God, now if he walke after the flesh, he hath not the Spirit, for the spirit gives him ability to strive against all sinnes.

Thirdly, he is borne of God, now bee that is borne of God sinneth not, that is, it ruleth not over him, for a man is said to sinne that favours wickednes, and setteth his heart to sinne, he sinneth not, because he is like God, as a sonne is like his father, and therefore a wicked man is like the devill, because hee is his Father, and his wickednes is in him, and therefore the devill is called the father of the wicked: and so every regene-

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regenerat man hath all the righteousnes of Christ, though not in the same degree, he hath perfecte holynes of parts, though not of degrees, now then he hath no member of Satan in him, that is, no knowne sinne which hee loveth.

Fourthly, because he hath the whole law written in his heart, and *Reas,* his heart is set to obey the whole law, and therefore he cannot lye in any knowne sinne.

Fifthly because hee is wholly changed and translated to another man *Reas,* which is exprest two wayes.

*Ques:* The whole drift of his minde is changed, as suppose the earth were made fire, the whole vent of it were to goe upward, so a man is wholly bent towards heaven, or els his heart is not changed, and if so, hee can lye in no knowne sinne.

Sixtly, he is changed in his tast. S. Paul saith they that are in Christ *Reas,* favour not the things of the flesh, but of the spirit, every sinne is bitter to the regenerate man, if it bee not then hee favoureth the things of the flesh, to this is that agreeable, keepe this feast with unleavened bread, and not with old leaven of maliciousnes, we must be unleavened bread to Christ: wee must give no allowance to sinne.

Seventhly, Because they know God, *Jer. 33.* The Lord saith by his *Reas,* Prophet, I will write my law in their hearts, and they shall know mee so that with this wryting, the law in their hearts they cannot but know sinne, for they are changed in their minds before that they can know God: hence I inferre that hee that knowes God will not change from the immutable God to the mutable creature, and they that doe it, doe it because they know not God.

Eightly, because hee hath faith, which will make us not lye in any knowne sinne, for all sinnes are either of the temptation of the devil, the flesh, or the world, now faith overcomes all these,

¶ It overcometh the world; This is the victory that overcometh the world, even your faith, but if the world could overcome the regenerate in any temptation, then this were not true, that faith overcometh the world, but he shall not be overcome, by the glory and riches of the world.

Secondly, the flesh, the just walketh in his integritie, to this added that *blessings* are every where annexed to the keeping of the commandements, blessed are they that have respect unto the commandements, if you leane to the right hand, or to the left, yee shall bee assured, againe if you keepe the whole law and offend in any one, you are guilty of the whole law.

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But, besides these scriptures there bee other reasons to prove that the regenerat man cannot lye in any knowne sinne,

*Reas.* First, because hee that lyes in any knowne sinne: hath another for his Lord and God, and so is an Idolater, and so cannot bee regenerate, for lye yeeldeth to the same still, if it commands, hee obeyeth, God commanding him, hee negle<sup>t</sup>eth it, and therefore maketh it his God.

*Reas.* Secondly because he lyeth in any knowne sinne, will be unconstante in the serving of God, now God reje<sup>t</sup>eth such an one, for though the temptation to that sinne, being removed hee serve God, yet that sinne setting upon him, hee forsakes Gods service, and obeyeth it, and when soever occasion is offered, he turneth to obey it, now such unconstancy God hateth, as among men a flower though it more beautyfull then a pearle, yet it is not regarded so much because it is fading, and a shippe may faile safe a great while, but yet falling upon a rocke maketh shipwracke of faith and good conscience, and such a one cannot bee in the state of grace.

*Reas.* Thirdly, because hee that lyeth in any knowne sinne, will if hee had like strong temptations commit all the sinnes in the world, as bee a man inclined to covetousnes or uncleannes, he would commit any other if hee were as much inclined to any other, now such an one cannot bee in the state of grace.

Fourthly because if a man have a good heart, no sin can grow there, because it is out of its proper place, and therefore cannot prosper as plants that grow in India if they bee sett heere wither, so every sinne in a good heart is out of its proper place, and wil not grow but wither every day more and more, but he that findeth sinne growing in his heart, his heart is not regenerat.

*Reas.* Fiftly because he must hate the word of God and godly men, for when a man is ready to commit sinne, the word is at him to dissuade him, godly men dissuade him, and therefore now if hee doe it and they still rebuke him, hee commeth to account the word a reproach and hee hates it and good men likewise, Thus *John* is *Herods* friend a great while, till he tels him of his beloved si<sup>n</sup>, and then off goes head, so they hate God and wish that there were none, because hee resolveth to sinne, and God reproves him, and so hee cannot bee in a good estate.

*Reas.* Sixty and lastly, because all his actions will have an evill tincture from that his sin, it so weyeth all he doth, so that nothing is currant in Gods sight. As if a man were set to get honour, though he did not directly fall into that sinne, yet he squareth all his actions that way, he affect-

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affection such persons that may further that his intent so that sinne leaveneth every action of his, and whensoever any act of religion opposeth him, he then forsaketh all, as if a man have a project to get a harvest that is not yet come, all that hee doth is for that end, he ploweth, soweth, and the like, so it is with a man that hath a sinne and resolves to follow it, he by uteth all his actions by that, therefore God abhorses him and all that he doth.

First this is to try us, every man may know if he bee in the state of grace or no, if he lyes in the least knowne sinne that is, he is but counterfeit, if though he be admonished and told, that God will not have him to doe such a thing, yet he doth it: its a signe hee is not in a good estate, as if a man knew, and were perswaded, he ought not to abound in idle speeches, and yet will it is a signe he is not in the state of grace, so when he is comanded he ought to pray and yet doth it not, or doth it only for shew, its a signe he is in a bad estate, for if hee knew its a sinne to be idle, and it comes into his minde that he should not, and is perswaded of it, and yet will it is a signe his estate is not good, so as for immoderat gaming, if one be told he should not, yet will vse it, all carriage is naught, certainly hee is bad, so for the lust of the flesh, the lust of the eyes, and the pride of life, when a man shall spend all his time, and find all his thoughts bent that way for any one of them, certaine it is his heart is not gracious, for then these thoughts would not abound in him, but thoughts of growing in grace, but if his morning thoughts be for satisfying of the flesh and the lusts thereof, or his secretes plots, he may justly feare its a reigning saine, for when all his projects and thoughts, are upon one thing, as to bee in fine apparel, its certaine sinne reigneth in him, and so he is in the state of damnation, as a scholer that wholly aimes at vaine glory, and how to get honour and credit, that sin reigneth in him.

But there were many which seemed religious men which had these *obj.* infirmities in them in the scriptures.

True, and many therefore not truely regenerated, but seeming only *Ans.* so, now many youths make a faire show, under the meanes, when falling into temptations fall away, but if they be not comanded or thinke of it, great faults may stand with true grace, but if they be admonished by their conscience or others, and told they must not doe it, then their estate is not good, for true grace cannot stand with these failings.

*Now the signes whereby wee may know, whether wee live in known sinnes or not, are these,*

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*Ques<sup>t</sup>.* Living in a knowne sinne is of two sorts, first knowne, when mea tell themselves to commit wickednes before the Lord as *Abraham* did, when he poureth out himselfe to vanity, as when a man shall give up himselfe to drinke or to company, or to commit any sin of uncleanness, or giveth himselfe to spend any of his time in recreations, this is evident to the world and to his owne conscience. Againe when he plainly forsaketh God and good courses which hee tooke before, as *Demetrius* did, this is plaine, he lyeth in a knowne sinne.

Secondly the secret lying in sin, the signes whereof are these.

*Ques<sup>t</sup>.* When a man committeth it ordinarily, this is that Paul saith that the saints fall upon occasions, as if a man be sailing into *France*, a tempest driveth him into *Spaine*, so the Saines face is towards heaven but a suddaine passion may drive them another way: to commit sinne ordinarily, is to commit it when temptation assaileth, and occasion is offered, and impediments removed, then hee commits the sinne ordinarily, for if there were such temptations alwayes, he would commit the sinne alwayes, as *Pharaoh* was good by fits, he was often restored, & desired them to pray for him, yet when temptation came he would not let the people goe, though before he had intended to doe it. So *Saul* when opportunitie was offered, would have killed *David*, though *King 18.12* he swore not to doe it, and so *Hazaell*, this is committing of sinnes ordinarily.

Secondly, When a man rejecteth admonitions, and the reproofes, a poore Child is better, then a foolish (that is a rich) King that will no longer bee admonished, for then his heart is evill, for if a man bee willing to have his lust mortified, he is well pleased with him that brings him a knife to cut it off, because he doth as he would have him to doe but when they are purposed to ly in sinne, they doe as a man doth with Physick that hee loatheth, he hateth even the very pot it selfe, wherein it was, so they hate them that admonish them even as doys, but if they can indure the company of good men it is a signe his heart is good.

Thirdly Abstinence from occasions, for many say their infirmities make them runne into such and such sinnes, but if they were minded to leave their sinnes, they may leave their euill company and all occasions, to this adde the use of the meanes, for hee that purposeth to forsake his sinnes will use the meanes, as if a man that is a drunkard, will keep drunkards company, he hath purposeth to forsake his sinnes, for then he woulde forsake and leave his evill company, but if hee use the meanes for mortyfying his sinnes, he loveth, then it is a signe, he is willing

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ling to leave sinne.

*Now the meanes for mortifying sinfull lusts in us, are these. Viz.*

First to make a vow not to commit that sinne, nor touch the occasions, for then it is a signe his heart is sincere, this is a comfort to these that have made vowed, which should be more used, not to make perpetuall vowed, but for some short tyme.

Secondly to fast, and pray, for some *Vowes* lusts are not cast out by these three, to use godly meanes company, for their practise and example helpes them to forsake their saines, to fast and pray.

Thirdly another signe of lying in known sinne, is when a man prayes for admonitions that God would stirre up some to admonish him, and can bee content to search out reasons out of the Scripture against it, & is glad when he heares it reproved in the publique ministry.

Fourthly, when hee can be content to be deprived of many things which might further our lusts, and to loath what sweetnes which might encrease them, that is a sure signe that sinne rules not in us.

Fiftly when a man confesseth his sinnes particularly, and plainly, for this is a signe hee would forsake them, this reason the Scripture doth show, because then the conscience maketh such a noyse, that hee cannot deny it, for when a man is purposed to continue in sinne, he will not confess his sinnes, no not to G O D, it is said when they came to *Math, 3, 6* John Baptist, they confessed their sinnes. So *David* saith, when I said I *Psal, 32, 5* will confess my sinne, the Lord forgiveth the wickednesse of my sinne.

Sixtly, When he is easily convicted, but when men will not be convicted but seeke out distinctions to maintaine their sinne, it is a signe it is prevalent in them. Againe when they will not examine both sides, but runne to commit it, and stop their eares like the deafe adder, which refuseth to heare the voice of the Charmer, charme he never so wisely, and will not heare the reasons against that sin, least he should be restrained, therefore the righteous are said to ponder their wayes, and consider their paths, and to try every thing, & to take that which is good, now he that wil but heare reasons against the sinne he doth, he is none of these, but when he will not be convinced, which is the first worke of the spirit, it is a signe he is under the dominion of saine.

Sevently, when a man abstaineth from sinne not onely out of a naturall conscience, but of a spirituall, for a naturall conscience may deceave him, for there be three degrees of conscience.

First, a prophaine man hath some conscience,

2 Yet are na-

Secondly a civile man hath more conscience,

3 turall,

Thirdly a godly man hath most conscience

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Paul speaketh of the heathen, that they had a conscience that did accuse & excuse them, but when a man doth not commit sin, being enlightened by a spirituall conscience, which is when a man hath a love to the contrary grace, and is carried with a certaine desire to doe it (as men eat) though there were no reward, and hate the sin, and will not commit it, but a man may have a restraint from a naturall conscience, yet it may have dominion over him, because it is as a barking dog, that keepeth the cheepe robbing.

When a man { First doth not purpose to commit the sin,  
Secondly hath reluctancy in the committing of it.  
Thirdly grieveth afterwards, and riseth with a better resolution not to doe it.

But if this proceeded from a naturall conscience it is nothing, but if it proceed from a spirituall conscience and hatred of sinne, this is a good signe.

Nintly, when after striving we have the victory, for we shal have the victory if we strive aright, this taketh away their excuse, that say its their infirmities, but if they lye not in sin, they wil have the victory over it, els thou art not a King, for a King is victorious, yet a King may have rebels, yea he may be wounded yet he keeps his power. So the saints may have many infirmities, yea they may have found failes, yet in the end they have the victory. God shall tread Satan under their feete wherefore the Godly mans heart though he faileth sometimes is like a troubled fountaine, which though it be muddy, yet because there is a spring of grace in his heart, it worketh it selfe pure againe, and works out all the mud, therefore content not your selves with dislike of sinne but leave not till you have got the victory.

Tenthly, Observe whether thou delightest in those, commit the same sins, if you doe you ly in sin whatsoever you pretend, they doe not only these things, but have pleasure in those doe them which is a signe of a desperate heart, for a man may be drawne to sinne by passion, yet his heart may be upright, but when he alloweth, and loveth it another, then there is no passion to lead him, but its a signe his heart is bent to it, for its a signe of grace, when you love those excell in grace, its a signe your hearts are good, so on the contrary its a signe of a corrupt and rotten heart, when wee rejoice in iniquity, as for example, suppose a man have a lust of uncleanness, yet disliketh it on another, and liketh these that excell in the contrary vertue, and grace, its a signe he is in a good estate, and this is true, because in another a man hath no passion

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to lead him away.

Eleventhly, when a man shall commit a sinne, cleane to the contrary after perswasion, and long deliberation, that is taken from *Ieroboam* example *Saul* & *Abhab*, these committed their sinnes but once or twise as *Saul* had a commandement from *Samuel* not to doe it, he had many dayes deliberation upon it, yethe did which lost him his soule. *David* committed greater sins, yet God counted them nothing, because he did not cast God away but *Saul* had cast off, so *Ieroboam* set up the calfe on deliberation and contrary to the perswasion of the prophet, therefore God cast him off. This was *Balaams* sin who deliberated what he shuld doe, yet having a secret desire of reward, did curse *Israel* which made God cast him off, this was the sin of *Francis Spira* who was smitten for committing of a sin of deliberation.

Thirteenely and lastly, when a man shall make no conscience of small particular sins, wherein his judgement is convicted that they are sins, its a signe sin hath dominion over him, this is plaine by scripture, he that is not faithfull in the greatest, he may doe it, yet not be faithfull. Againe by reason, if a small sin be a sin against God, then why make you conscience of the least, for God is offended with these as well as with the greatest, so if ye make conscience of the greatest of the dutyes of Gods worship, why doe you not also of the least duties? for God is pleased with these, as well as with the other, some say they will be religious, but they need not be so prease as some scrupulous men are, but let them examine themselves, if the least sins be sinnes, they must also make conscience of them, so if we must keep an houre of the Sabbath, there is the same reason of the rest of the howres, so for idle speeches, and fashioneing of themselves to the world, so if wee seeke for preferment or riches, it is contrary to the commandement of God, seeke not to be rich, for they drowne themselves in perdition and destruction, so wee must not keep company with evill and unsanctified men, examine how we practise this in all duties commanded, let us try our selves by abstaining from occasions, whether we restraine our selves from the temptations of objects, for our speech must be gracious, not by fits, but alwayes, so we must be diligent in our callings, if out of conscience we doe this we are faithfull, otherwise we are not, for the same God which commanded not us to kill, commanded us not to commit adultery, if then thou committest adultery thou offendest God, so Moses would not leave an hoope behind him in Egypt, because God commanded him so to doe, know you not that no unrighteous man shall inherit the Kingdome of God, so if we abstaine from soule sinnes, yet if 1 Cor. 9, 45 we

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we commit the least, we shall never goe to heaven.

It serves for encouragement for seareful christians, for if it shall not have dominion over you, then this may enocurage you against the sin that prevaleth against you sometimes, but they shall have the victory, it is true that many sios make warre against many christians, and will not be overcome for a long tyme, it may be for one, two, or three years yet let us not be overcome, but renew our strength againe, and in the end we shall have the victory.

Thirdly we have heere priviledge of christians, for though they be servants, while other be Princes, yet they are free in regard of their lusts, to see a man lead to his execution, we would not think it were for his honour, so when ungodly men thrive in their worldly lusts, then they lead his soule to his destruction, when sinne shall have no dominion over the godly, but the ambitious and voluptuous men doe what soever their lusts commands them with a miserable bondage, but the godly are free from sinne.

¶¶ 4

It is not enough for men to see their sianes, or to blame them in themselves, or to purpose to amend or forsake them, but they must strive to overcome them, or else they shall have no promise of the gospel applyd unto them.

*Pharoah* was a wicked man, yet with heart he purposed to let the children of Israel goe, but when some temptation assaulted him, then he would not let them goe, so *Saül* purposed in his heart not to kill *David* insomuch that he sware to *Jonathan* he would not doe it, yet afterward he attempted it upon another temptation, but we must come to feele that sin hath no dominion over us, otherwise we shal heare that sentence, *Depart from me ye wicked into everlasting fire, and out of thy owne mouth I will adjudge thee, o thou wicked servant.*

¶¶ 5

And so much may be sufficient for the unfolding the first point of doctrine, proceed we to a second which flowes from hence also, and that is this, viz.

That sinne although it doe not raigne in the saints, yet doth remayne, and dwell in them, for prooef whereof see these places of scripture, if any man thinketh (saith Saint Iohn) that he hath no sin, hee is a lyer, and there is no trueth in him, the trueth whereof will be seeue in these things clearely.

1. Beeause its knowledge is imperfect, and therefore everie grace as faith is imperfect, and so our love, and therefore so much sinne must be in a man, in as much as his grace is not perfect.

2. The flesh lusteth after the spirit, therefore it is plaine there is sinne

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in us, yea so much that often times it even captivateth us.

3. Wee have in this life but the first fruities of the spirit, now when wee shall have it in fulnesse, we shall have no more than enough, therefore having now but the first fruits of the spirit, Mortification, & Sanctification, sinne is not wholly abolished in the Saints in this life, but doth dwell in them.

To humble us, and to make us see what is our hearts, and to *Reaf.* make us know that the Lord bringeth us to the holy Land, therefore God sometimes left the Israelites to trye them, and so hee troubled *Hezechiah* to know what was in his heart, and so hee sent a Messenger of Satan to buffet *S. Paul*, least hee should bee exalted above measure through abundance of Revelations, and so the Lord doth deale with everie Saint.

That Christ may bee acknowledged, for if wee had no sinne in us, *Reaf.* we should acknowledge the benefits of his mediation, so much as now wee doe, all are shut up under sinne, that hee might have mercie upon all, *Rom. 3. 9.* that is, that it might bee manifested and declared, that they are saved merely by the mercie of God in Christ, as is said afterward, verse the 26. otherwise we should not rightly value our justification, and sanctification, but seeing him subduing, pardoning our sinnes, wee see what neede wee have of him, how that wee are lost without him.

That wee might exercise our faith. *I. John, 3.* wee are the sonnes *R24f.* of God, but it doth not yet appeare what it shall bee, but &c. so GOD hath hidde his children under basenesse, that their faith might bee exercised, for things wee see, we may easily believe, but faith is of things not seene, therefore God doth as men doe, hyde jewells under base places, where men would looke least for them, wherefore wicked men stumble, and are offended at this, because they doe not believe it, and therefore it is made an article of our faith, that wee neede, and believe the remission, and forgiuenes of sinnes: but let us apply it.

1. This should teach us not to be discouraged for thole infirmities that *1. John, 1.* are in us, for there are such in everie Saint, if he find he striveth against them, and findeth such successe in it, sinne is a guest to evill men, but a theefe to the godly, which they would not have come in their hearts, so it is one thing to weare a chaine as an ornament, and another as a fetter to restraine them, therefore they ought not to bee discouraged, but to assure themselves they are under grace:

2. Wee must not censure men for these slippes and falls wee see in *1. John, 2.* them, for wee must remember that sinne dwelleth in them, wee must

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not presently judge them to bee hypocrites: *Bee not many masters, say eth S. James.* that is ceasure him not, for hee standeth or falleth to his owne conscience.

*Rom. 3, 14, 15.* 3. This should teach us to bee watchfull, and not to thinke our labour is at an end when we are in the state of grace, for sinne still dwelleth in us, and though wee have the victorie over sinne one day, it will fight against us the next daye, as in a garden the weedes will grow, because the rootes are not quite plucked up, and taken away, so sinne is in us, and therefore we mast thinke it will fight against us and vexe us, and therefore I say, let us renue our strength.

First weaken sinne.

Now for this we must doe  
these two things.

Secondly pray to God to make  
us watchfull.

And so I have also done with the second doctrine, againe from the latter part of these words, or reason of the promise made unto them in the former part of this verse, that sin shall not have dominion over them, because they are not under the Law, but under grace, I gather this conclusion, viz.

*Gal. 3, 2.* That the way to overcome sinne, is to get assurance of the love and grace of God, and that it is forgiuen them, the reasoun why the Apostle promises them sin shall not have dominion over them, is because they are not under the law but under grace, that is, they had assurance of Gods love, and that it is forgiuen them, this is proved from that faith purifieth the heart, and you repent and believe the gospel.

*Gal. 3, 2.* Now the reasons heereof are these fourre especially,  
Q. Because it is the meanes to get the spirit, without which no sin is forgiuen, which commeth by faith, for it is not receaved by the law, for so saith the apostle, receaved you the spirit by the works of the law or by the deeds of faith.

*Reff.* Secondly, the way to make us believe the promises, to make us believe that we are transformed into a heavenly nature, for when we believe the promises are true, that workes love in us, and love transformeth us into the divine nature, without which no sinne is overcome.

*Reff.* Thirdly because hecreby we are able to resist the temptations which are either, for the injoying of good, or fleeing of evill, so that these promises propound more good, then sin can harme, sinne threatned the love of outward things, but the promises propound eternall life, which is better then all things else in the world.

Fourth-

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*¶ 1. 1. 1.*

Fourthly, because we doe delight in God, for when we doe believe in God that our sinnes are forgiven us in Christ, then wee looke at God, as on a mercysfull Father, and then wee cease to delight in the world, & we begin to delight our selves in the Lord.

1. First, for direction to teach us the way how to heale a sinne, *¶ 1. 2. 2.* and that it is to get assurance that is pardoned & forgiven, for legal terrors doe not heale a sin, but is faith that purifies the heart, and purifying pacifies it: as a Traytor will not come in, when he heares a proclamation out for his death, but when he heares he shall live and be pardoned, this makes him to come in, so we when we only fixe our eyes upon the legal terrors, we shall not heale our sins, but when we believe they are pardoned, this heales them.

But sorrow and a broken heart are required, for signers to be assured *¶ 1. 2. 3.* of their forgivennes.

This sorrow is not so much commanded, but it is that whereby God prepareth his servants hearts, to make them see what need they have of pardon and so they may aske pardon, but the sorrow commanded is that which followes belief, for the more I believe the promises, the more I shall grieve for displeasing him. *¶ 1. 2. 4.*

But what is the way to get assurance of the forgivennes of our sins may some say? *¶ 1. 2. 5.*

I answer that that bee

done which is to be done on our part. *¶ 1. 2. 6.*

believed which God hath promised

*Ans.*

Q. The things to be done on our part, are these,

Confession plainly and truely wee must confess them to God, and to man, when we our selves cannot overcome them,

Secondly, contrition (which is when a man is not stubborne, and resisteth Gods will, and will please himselfe, to get his heart broken, & *¶ 1. 2. 7.* he faith as saint Paul saith. *Lord what wilt thou have me to doe?* and then we are subject to his will, to him will I looke that is of a contrite heart.

Thirdly, desertion), or forsaking of sin, for he that forsaketh not his sins shall not prosper, which is when we having the like occasions, yet *¶ 1. 2. 8.* wil not give way to him, but follow our owne lusts.

Secondly, That that bee believed which God hath promised, and that is, that as he hath said; hee will forgive our sins, upon such and such conditions, so we believe it, and to make us to doe this, these motions may perswade us. *¶ 1. 2. 9.*

Q. Because hee is mercysfull, in whose mercy there are three things, all

## *The Law outlawed.*

all very materiall and moving,

First, it is natural to him, he is not wearying of shewing mercy, as the eye is not weary off seeing, nor the eare in hearing, no more is God in shewing mercy, but in us it is not naturall, but an infused quality, and therefore we are weary when men provooke us often,

Secondly his mercy is infinite, but in men it is not so, therefore come within compasse of this quality, and he will exercise it, for no sin is beyond Gods mercy, this keepeth us from despaire, for though they be great, yet God is able to forgive them, as the raine watereth as well the great field as the little garden, and as the Sunne shines as well on mountaines, as on Molehills, and as it disperseth the thick mist, as well as the least thinnest cloud, so doth Gods mercy passe by great sinnes as well as little.

*Obf.*  
*sol.*  
*I say, ss*

But if our sins be exceeding great, aggravated with 'circumstances and often committed, then we cannot imagine that God will forgive us, This is answered by the Prophet Isaiah, God is more mercyfull than man can be sinfull, hee is more mercyfull than wee can imagine, my thoughts are as much above your thoughts as the heaven is above the earth.

Thirdly we see much mercy in men, and in the mother of a child, now it is but a drop out of the ocean of Gods mercy, but as a sparke to the whole element of fire, if you being evill can give good things to your children, how much more shall your heavenly Father, &c. see what the scripture saith, *I am mercyfull forgiving iniquity, transgression & sin*, the first word signifies originall sinne, the second actuall, the third rebellion, all which God can forgive.

*motive,*  
*i Tim, i, 15*

Secondly because it is the end of Christes comming unto the world, now no man will doe any thing, especially so great a matter as to kill himselfe for no end, Christ then dyed for the forgiuenes of sins. This saint Paul urgeth the end of Christes coming, was to save sinners, otherwise the crosse of Christ had beene of none effect, and his mediation of no use, if men did not commit sinnes, or if God should not forgive them, therefore God must needs be ready to forgive.

*motive,*

Thirdly, because God beseecheth us to be reconciled unto him through Christ, now if God doth this, if we seeke earnestly, he will heare us, the prodigall being willing to come home to his Father, he met him, and receaved him joyfully, so doth God, he chargeth his ministers to compell men to come in: that is, to preach Gods mercy, that he will forgive their sinnes, and therefore the most acceptable action to God is to bring a sinner to him;

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Fourthly. the charge laid on us to believe, we are charged on the paine of death to believe, and therefore it is most profitable for us, and most pleasing to him, he takes it well at our hands, that we should believe & by the hand of faith lay hold on him, which he would not doe if hee were not ready to forgive,

Fifthly, from the examples of others, let us see what God hath done for them, and it will make us believe he forgave *Manasses* as well as *Joshua*, he pardoned *Mary Magdalen*, as well as *Elizabeth*, and *Paul* as well as *Peter*, he hath forgiven the greatest sins as well as the least; and he will also deale so with us.

*1ob.3.33.*

*Motives*

Sixtly, from the effects of it which are these.

Q. It glorifieth God much, Abraham believed, & glorified God much for the greater the sinner is, the more honour is given to God, as the physician hath the greatest glory by curing the greatest wound, so God hath the greatest glory by forgiving the greatest sinnes which wound the soule even to death.

Secondly, It moveth us to love God the more, *Mary* loved much, because much was forgiven her.

Thirdly it mollifies the most, it causeth them to relent, and weep much more, this is plaine, by that place, where it is said, that when God forgave the greatest sinnes then they mourned and lamented, as in these converts,

Fourthly it purifies the heart, for no man lookes to keep his heart pure untill he be assured of the forgivennes of his sinnes, for till then he cannot looke on God as on a father: but on the contrary, when the sin is not forgiven, God looseth the glory of being a father, and the glory of his trueth, and of his mercy, and that hardens the heart from relenting.

*Abi.3.37.*

7. from the price which was payed, and which no sin can goe beyond, indeed if Christ had payed but a finite pryce, we feare that our sins should not be forgiven, if a man were in debt two thousand pound and there were one payd, he might be discouraged, but when there is infinitely more payd then the debt is, this should make us believe our sins are forgiven us whatsoever they be, seeing they be all but finit.

Eightly from the tenour of the promises, which pre claime that they that believe and repent, and forsake their sins, shall find pardon for them, as a King that proclaims that all traitors, and rebels shall be pardoned if they would lay downe their weapons, now *non est excipiendum ubi lex non excipit*, there is no exception to be made where the law makes none. God saith, yea therefore hath said and sworne it, that he will for-

give

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give our sins, that we may believe it.

But I have committed the sinne oft.

Ans

Yet God will forgive thee, though thou hast oft committed whoredome, yet I will forgive thee, if thou turne unto mee saith the Lord, by the Prophet of the house of Israel. *Jer. 3.*

ys

Hence then to make some use of it, as our use is, we may learne not to deceave our selves, o think we are in the state of grace, when wee are not, for if we did truly believe our sinnes are forgiven us, we wold be healed, but if we have the same lusts, and keep the same company, which we did when we were not changed, it is a meere delusion, what soever we say or thinke.

And thus much for the third point too, there yet remaines one more behind, wherewith wee will conclude the whole text, and that wee may draw from the contrary, to what the Apostle heere saith, and indeed it is implied, though not exprest, for if sin have no dominion over them that are not under the law but under grace, then on the other side must it needs be as true, viz

Ques. 4.

That whosoever is vnder the law, sin hath dominion over him, that is, he that refraineth sin only for feare of the law, and of judgements, sin hath dominion over him, this is the case of them that refraine sinning, only for feare and for the salvation of their soules, or for educations sake, which have beeene brought up in good families, or such as repente upon some amazement, like the bulrushes which hang downe their heads onely while the showre lastes, and that,

Ans

First because all such as are not under grace, but under the law have not receaved the spirit, which commeth by hearing the gospel, and no creature can change one creature into another, as lead unto gold, or a Wolfe unto a Lamb, unles it be by Gods spirit.

Secondly, to such Gods service is burthenosome, and violent motions last not long: they are weary in clamtering up an Hill, all naturall motions are swifter at the last then at the first, but these are like the Israelites who after a tyme, would have returned into EGYPT, againe.

Now then to end all with the tyme, let us

Q. Bee exhorted not to abstaine from any sinne, for feare of punishment, but consider whether thou wouldest serve God for Gods sake although there were neither heaven nor hell; it must be our meat and drinke, which men would doe though there were no punishment for the omission of it, *Blessed is hee that hungereth and thirsteth after rigteousnes.*

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¶ 2. Hence we may learne not to deferre repentance till death, sicknes, crosses, orage somes, then it may be you would not sin though with *Balaam* you had your housefull of gold and silver, for its not the abstinence from sin that God loveth, but the change of the heart. *Amaziah* heart was not right though he walked in all the wayes of *David*, these are the men that have made a covenant with hell and death, but God will disanull that covenant, or it wil be but equivocal, many have sworne in their sicknes never to commit sin againe which afterward, they have committed againe with greedines, many have dyed in the same repentance.

3. Labour to see your selves doing duties with as much love as you can, and with as little feare, because perfect love casteth out feare, & so beloved I have given you a briefe survey of the severall points contained in the portion of holy Scripture, wherefore if you know these things, happy are yee if ye doe them, wherefore that yee may doe them,  
let us call upon God for  
a blessing on what we  
have heard,

*FINIS.*

**AMEN.**

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*Cæ*